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VOL. 1.

OCTOBER, 1888.

No. 9.



# The : Nazarene : Messenger.

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PUBLISHED BY

**WILLIAM L. KELLS,**

LISTOWEL, : ONTARIO, : CANADA.

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# THE NAZARENE MESSENGER.

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"Contend earnestly for 'the Faith' once delivered unto the Saints."

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Vol. 1.

Listowel, Ontario, Canada, October, 1888.

No. 9.

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## What Must I do to be Saved.

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The caption of this article, which is a query by the Jailor of Philippi, with Paul's reply, "Believe on the Lord Jesus Christ and thou shalt be saved," is found in the 31st and 32nd verses of the 16th chapter of "The Acts of the Apostles," and by way of introduction to the cause of the query, the reply, and the result, it may be well first to inquire who were the different parties, and what were the circumstances in which each was placed, when this important conversation occurred.

The intelligent student of the early history of the Disciples of Jesus of Nazareth is aware that Paul, who loved to be called "The Apostle to the Gentiles" in the progress of his missionary career first preached the Gospel on the soil of Europe, at the city of Philipp, the seat of a Roman Colony, in what was then known as Macedonia now a part of Turkey in Europe.

Paul had with him as companions on this; tour Silas, a delegate from the

parent congregation of Jerusalem, Luke the beloved physician and historian, and the young and gentle Timothy.

As was the custom of the early Apostolic missionaries, these pioneers of the Gospel first preached the glad tidings to the Jewish part of the population, and here they did so at their meeting place, which was by the river side, apparently at some distance from the main part of the city, and a Jewess named Lydia, with some members of her family were the first to embrace "the faith" and her residence became the lodging place of the brethren while they remained in this city. Among those who heard the Gospel preached and were benefitted by "the Good news" was a poor lunatic slave girl, who had made money for her masters by practicing the arts of a fortune teller. Having ceased this practice, and resorted to the company of the Nazarenes, and as a consequence ceased to bring money to the hands of her owners, the latter became enraged, and made complaints to the Magistrates against the missionaries

as disturbers of the public peace, and violators of the laws. The Magistrates immediately issued warrants for the arrest of the brethren, Paul and Silas, and apparently without any form of trial, or permission to allow them to speak in their own defence, they were stripped of their outer clothing, and subjected to the cruel infliction of the lash, in the presence of the lawless, howling mob, and then hurried into the common gaol, where the keeper was strictly charged to guard them closely. Who, having received such a charge, took them to the innermost parts of the prison, where they were bound and had their feet fastened in the stocks.

But the suffering missionaries did not give up their faith and hopes, nor murmur at the Providence of God in permitting them to be thus afflicted by wicked men, but on the contrary rather rejoiced that they were accounted worthy to suffer in the same manner as their master had before them, in the cause of truth, and therefore they endeavored to beguile their sufferings and pass away the hours of darkness, and also to impart some instruction to the other prisoners, by prayer, and singing the sacred psalms of their country. While thus engaged, about the midnight hour, an earthquake suddenly shook the foundations of the prison, so that the doors of the dungeons flew open and the bonds of the prisoners were loosed.

The jailor, now roused from his sleep, feeling the shock, hearing the slamming of doors, and a commotion among the prisoners, and supposing that they were

escaping, and knowing that if they should succeed, according to the laws of Rome, his own life would be forfeited, he drew his sword and was about to commit suicide, when the voice of Paul from the inner prison called out, "Do thyself no harm, for we are all here."

Then suddenly convinced that the earthquake was caused by the Divine Being, to whom his Hebrew prisoners had prayed for deliverance, and believing also that it was a providential interference which kept his prisoners from attempting to escape, and thus saved his life, he procured a light, ran into the cell where the missionaries were confined, and after bringing them out, and perhaps hearing an exposition of their religious views, and now also convinced that he needed salvation from eternal death, he asked the important question of our text, "Sirs, what must I do to be saved," and receives the no less important reply, "Believe in the Lord Jesus and thou shalt be saved."

Now the question arises, what was the previous religious knowledge of the Phillippian jailor? He seems to have been an ex-Roman soldier, trained in the arts of war, as well as in the dark and bloody superstition of Pagan Rome, and took pleasure in the sufferings of others, and regarded self murder as a virtue. It is not likely that he paid any attention to the religion of the Jews, for these people were only few, and of no political importance at Philippi, and men of the world, who seek government offices and large salaries, generally look with scorn and contempt on the religion of the poor and lowly,

and only condescend to notice them when they can vote at an election where they are candidates for office, and in the eyes of the Roman official the Nazarene or Ebionite was still more repulsive than even that of the Jew. Hence, it seems that this jailor, on learning of the charges preferred against his new tenants, and doubtlessly understanding that they were trying to propogate the faith of the crucified Nazarene who had suffered under Pontius Pilate, treated them with more than his wonted cruelty. But he had noticed that though wounded by the cruel lash of the lictors, with their garments saturated in their own blood, and breathing the foul atmosphere of the inner prison, and placed in the most uncomfortable position, that yet they prayed for their enemies, and sang hymns of joy, amid the most cheerless surroundings, to that Supreme Being, whose spirit was everywhere. Some of the feelings of his better nature must then have been aroused, and he began to doubt if such men, and the religion which they professed and taught, was not better than he had previously known. With such thought passing through his mind, and the voices of the Disciples of Jesus echoing in his ears, he fell into that slumber from which the earthquake awoke him. Thus a series of events rapidly prepared his mind to receive, and accept, the seeds of truth, which the heralds of the Gospel were anxious to impart, but we are not to imagine that the conversion of the Jailor, and his subsequent immersion took place in the rapid

manner that a careless reading of the narrative seems to imply. All true conversions are the results of time, and instruction, and the case before us is no exception to this infallible rule, but some minds are capable of perceiving and accepting vital truths, much sooner than others, and here the sared historian only gives us the text of the disciple's discourse to the jailor and his family, with a rapid glance at the events that followed. And when it is recorded that in reply to the anxious inquiry of the jailor, the missionaries directed his attention to the Lord Jesus, it is also added, "And they speak the word of the Lord unto him, with all that were in his house," it is evident that a general outline of the gospel of the Kingdom, and the name, nature and mission of Jesus of Nazareth, was imparted to the jailor, and fully understood by him before he could be a fit and proper candidate for immersion, and before that important ordinance in the way of salvation was administered to him by the followers of Jesus. In order, then, to give him the necessary instruction, Paul must have referred him back to the writings of Moses and the Prophets, copies of which he doubtless had with him, and having, from these scriptures shown him what the good news regarding the Kingdom of God was, and their predictions relating to the coming Messiah, who he was to be, and what he was to do, he would proceed to show, doubtless from Matthew's Hebrew Gospel, and his own personal knowledge of the facts that the Jesus of Nazareth crucified at Jeru-

salum was that personage. That this Jesus had been fully proved to be the long promised Messiah by the fact of his lineal descent from David's royal family, his divine discourses and superhuman works, and above all, (though rejected by the majority of his countrymen, and at their instigation suffered a cruel death,) by his resurrection from the dead on the third day, and his exaltation to the heavens, from whence he is to come again in power and great glory, with myraids of his translated saints, raise and give immortal life to the righteous dead, and with them reign upon the renewed earth, which will be "the Kingdom of Heaven," so often referred to in the sacred writings of Israel's prophets, and the disciples of Jesus. Paul and his companions having therefore spoken "the world of the Lord," and explained to their hearers who the Master Jesus was, and why they should believe in him in order to be saved, they, believing the same to be true, were, as soon as circumstances would permit, immersed in water in the name of Jesus, for the remission of sins, and thus obtained an abiding hope that at the return of the true Messiah, they would in reality secure that salvation from sin and the danger of eternal death which was the subject matter of the jailor's query, "What must I do to be saved," and was implied in the Apostle's response, "Believe in the Lord Jesus and thou shalt be saved, thou and thy house." And does not this story of the Phillipian jailor interest every seeker after truth, now as well as then; and is it not as necessary for

every individual who desires the same hope of salvation to know what to do to be saved; for all are by nature and practice strangers to the true God, and without a genuine hope. If so, then it is necessary to understand and believe the same gospel, and have a knowledge of the same Jesus, whom Paul and the other disciples preached, and by a patient continuance in well-doing, seek for the same immortality which is the crowning of their brightest hopes. For, as Peter declared, "there is no other name under heaven, given among men, whereby ye can be saved," and at the return of the Lord Jesus, none but those who love his appearing, have a well-grounded hope for obtaining that "crown of righteousness," which will then be given to all who, like Paul, "have fought a good fight and kept the faith."

A Few Notes on the Apocalypse, in Opposition to the View taken by Dr. Thomas in "Eureka."

BY GEO. BRADFIELD, CHELTENHAM, ENG.

PART SECOND.

I concluded my last paper by remarking that we do not find any mention of the reign of Christ until the sounding of the 7th trumpet in chap. xi, the first of which the narrative distinctly shows has not yet sounded. Such being my conviction it naturally follows that I entirely disagree with the doctor when he says: "The vision in the fourth chapter is of the great white throne of David's son, encircled by the judicial thrones of the Houses of

“David, to be occupied jointly with him by the apostles and saints in general. . . . He whom John saw in spirit sitting upon the throne. . . . is he whom the spirit in Zech. vi styles: “The man whose name is the branch.” (vol 11, p. 18) Installed in the heaven the four living ones will fall before him and do homage, and cast their coronets before him.” (ibid page 20) This cannot possibly be correct. What do they say? “Worthy art thou, O Lord AND OUR GOD, (how is it I wonder, the doctor has omitted the three last words, which ought to be, and are inserted in Rv.) to receive glory and honor and power, because thou didst create all things, and through thy will they are, and were created.”

Now, to my mind, it does not require a great amount of argument to decide who is the one sitting upon the throne. In versé 8 He is styled “Lord, the God, the Almighty,” by the four living creatures, and in verse eleven, “O Lord and our God who created all things.” The Greek term is *ektisas*, and the same word is used in Ephesians III : 9 ; Col. I : 16, and Rev. x : 6. It is not the same word Paul uses in Acts XVII : 24, which is *poieetas* from *poieoo*, signifying to make, produce, execute. To support this theory Dr. T. goes to Isaiah vi. But a careful perusal of this chapter I think will convince the most skeptical that it is no support whatever. Isaiah’s cry is sufficient to show this, “Woe is me,” he says, “for I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean spirits, for mine eyes

have seen the king, the Lord of Hosts.” Taken in connection with the declaration in Exodus, “No man can see me and live,” it is not difficult to explain Isaiah’s terror. And to deny that Jehovah is KING is to deny the Scriptures.

The doctor goes on to say (page 19) “John gives us to understand that he whom he saw sitting upon the throne was not only a man, but that he was Adam, a mortal descended from him who came out of the *adama* “the ground.” I have no hesitation in saying this statement is *positively untrue*. John nowhere says anything of the kind, and the statement is only evolved out of the absurd idea that Jesus was half God and half man, half flesh and half spirit, which the doctor labors to show is represented by the two stones jasper and sardine.

Another assumption in this place I cannot allow to pass. Referring to chap. v : 6. the doctor says, (page 19) in the midst of the throne is equivalent to sitting on the throne. Then of course the four living creatures were sitting on the throne (chaps. iv : 6) I have equally as much right to say these four living ones were sitting on the throne because they were in the midst of it. But the narrative proves distinctly that neither statement is correct. The four living creatures give glory and honor to HIM who sat upon the throne; and the Lamb CAME and took the book out of the hand of HIM who sat upon the throne, which is sufficient proof to my mind that it is *not* the re-established throne of David which John sees, neither is it David’s son who sits thereon,

but the GREAT KING, the LORD OF HOSTS, the God of Israel, enthroned in majesty in the place where the Lord Jesus is at present abiding. And yet, notwithstanding all this labour to show that the one on the throne is Christ, the doctor on page 44 makes the following extraordinary statement. "In the previous chapter (Rev. iv) is exhibited the manifestation of the sons of Deity in the presence of the Eternal Creator. Why, this refutes all that he has previously written upon the subject.

I now come to the question of the twenty-four elders. In my last paper I stated that the church of God—which is the body of Christ—has been presented before the throne of God prior to events narrated in chaps iv and v, and accordingly we find them represented in the Father's presence by the twenty-four elders or presbyters. On what grounds do I assume this? In the first place the Greek term "presbuteros" applied to them is significant. The word means not only "elder," but "superior by birth," "greater," "higher," "more important." I need scarcely remark this is just the position of the Church of God. Being one with Christ, their life, they are, consequently, raised with him far above principality and power, and might and dominion, and every name that is named. (Ephesians 1) Even made higher than the angels. Secondly, they are invested with white raiment representing the righteousness of Christ which is imputed (Greek: counted or reckoned) by faith to those who are his, (Rom. iv. 24) and thirdly the crowns (golden-

coronal wreaths. Dr. T. renders it, but original is "Stephanous" victor's crowns, not "diadem," which in the Greek, generally meant a band, and particularly the band which went round the turban of the Persian king, although in our language crown and diadem mean much the same) upon their heads, intimate that they have conquered over the world and its temptations through him who loved them, that they have fought the good fight of faith, and have received the crown (stephanos) of righteousness which fadeth not away.

Dr. Thomas says of those elders that they are representative of the redeemed in their official capacity of *kings and priests*, which statement he endeavors to prove from Rev. v: 9, 10. But I am surprised at him using this passage in the way he has done. The best MSS. omit the word "us" in verse 9, and read "them" and "they" in verse 10, not "us" and "we." Consequently this makes the four living ones, and twenty-four elders to be speaking of *another class of people, not of themselves*, and chap vii is sufficient proof of this. One of the elders asked John who the great multitude of people were who were arrayed in white robes. John says, "Sir, thou knowest," and the elder replied, "These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple." Mind, one of the *elders* tells John this, how then can he be possibly speaking of the origin of himself and



company as the doctor asserts? (page 27) It is *never* said of the elders that they serve God day and night in His temple. No; their place seems to be continually before the throne of God, and in the presence of the Lamb. I therefore conclude that the white garments with which they have been invested do *not* indicate their priestly office, for the priests in the new temple in the restored Kingdom of Israel will still be of fleshy descent. I think Ezekial is very clear on this point. Consequently I cannot agree with the doctor when he says, "The twenty-four elders are the twenty-four orders of the sons of Zadbok, who shall enter into the sanctuary of Yahweh Elohim, and come near to his table to minister unto him and keep his charge." (page 29) He quotes Ezekial 44 to support this but I maintain no support of the idea is to be found there. It is as clear as anything possibly can be that in Ezekial's temple there will be literal sacrifices and a fleshy priesthood to offer them. It is monstrous to assert that immortal priests will be allowed to marry, will become unclean for seven days, and have to offer a sin offering if they attend the funeral of a relative. What? Immortal saints offer a sin-offering? No, thank God, their sin will have been put away long before. I would strongly advise every reader of this article to read Ezekial 44 and see for themselves the absurdity of such an idea as that preached by the Doctor. If it be true as the Apostle Paul asserts—and who can doubt it—that believers in Christ Jesus are even *now*

free from condemnation, and that the law of the spirit of life in Christ Jesus hath made us *free* from the law of sin and death, what incongruity is implied in the assertion that the priesthood spoken of in Ezekiel 44 are the constituents of the body of Christ, which is the church of God?

Dr. Thomas evidently failed to see what is so conspicuous in the scriptures that a purely fleshy Kingdom of Israel will yet obtain in the Holy Land, *previous* to the inauguration of that blessed time when the Lord Jesus reigns as King of Kings and Lord of Lords; that during the existence of such kingdom (or it may be only a commonwealth) the whole Mosaic ritual will be recognized, and that during this period also the houses of Israel and Judah will attain to the highest pitch of apostacy, and the judgements of Jehovah will be poured out upon them in the utmost fury.

But I am wandering from my subject, so I will conclude this paper by remarking that if the Lord spare me I will in my next proceed to deal with the next point, viz.: the four living creatures.

(TO BE CONTINUED.)

The Gospel.

PART III, CONTINUED.

BY E. C. LAVISH.

This, then, was the kind of gospel God preached unto Abraham; and these are the circumstances under which he heard, believed and obeyed that gos-

pel. There can be no doubt in regard to the genuineness of this gospel, for Paul's counterfeit detector shows us just what language, or what particular words must be uttered in preaching the true gospel: and if these words, or, such expressions as bear upon the carrying out of the purposes of God as expressed in the language of the gospel preached unto Abraham, are wanting, you may know that the gospel is not being preached. This counterfeit detector to which I refer, is Paul's language addressed to the Galatians. It reads as follows:

"And the scripture, foreseeing that God would justify (i. e. make holy, just, and acceptable,) the heathen (that is, the heathen nations, as well as the Jewish nation,) through faith, (i. e. through faith in those promises he had made unto Abraham,) preached before the gospel unto Abraham, saying, (i. e. when he said,) in thee shall all the nations of the earth be blessed."

This detector puts the seal of genuineness upon the gospel, and shows that all the promises God made unto Abraham, were the the pure gospel; and all the talk we hear in these last times about going off to heaven, if good, at death, has nothing in it to mark it as genuine, but all the marks of being quite another gospel from that preached unto the patriarchs, which confined man, and his rewards, to this earth.

Let us now examine the gospel that was preached unto Isaac, the son of Abraham, and see if it contains the same marks of genuineness, by alluding to the blessing of the nations of the

earth through him and his seed.

The gospel preached unto Isaac, may be found in Gen. 26: 2, 3, 4. I give the sermon in full, as follows:

"Sojourn in this land, and I will bless thee and be with thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

This sermon has the ring of genuineness in it, for it is a reiteration of the same promises made unto his father Abraham. This is the only gospel sermon this patriarch ever had preached unto him, and it will be noticed that the blessing of all the nations of the earth through him and his seed, is the identical language Paul has called our attention to, as being contained in the gospel God preached unto Abraham. And as God promised Isaac that he would perform the oath he had sworn unto Abraham, his father, (for he did not say he *had* performed it, but that he *would* perform it,) we are shown that the promises God made unto the patriarch Abraham, have not yet been bestowed upon him, and that they are consequently all in the future, and to be bestowed after the resurrection of the dead. It could not have been very difficult for Isaac to believe, and accept, this gospel; not so much so, as for his father; for having been reared and educated under the teachings, and influences, of his father's new religion, he

could have had none of those prejudices in favor of the pagan theology of his ancestors to overcome. The same may be said also of his son, Jacob, for we are shown the care with which he instilled into his mind the principles of the gospel, in the manner in which he addressed him in Gen. 28: 4; as he was about to send him away from home. His words were: "And give the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

This was to guard his son against those false ideas taught by his pagan ancestors, in regard to going off to the Elysian Fields for his reward, instead of getting his reward here on this earth, as promised to Abraham, in the gospel God had preached unto him, thus contrasting the rewards promised by the God of heaven and earth, with that promised by the gods of his heathen ancestors.

Jacob had two gospel sermons preached unto him, and as they are quite short, I will quote them in full. The first one can be found in Gen. 28: 13, 14.

"And the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the LAND WHEREON THOU LIEST, TO THEE WILL I GIVE IT, and to thy SEED; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy SEED shall ALL THE FAMILIES of the EARTH be BLESSED."

This last clause contains the language

Paul said God used, when he preached the gospel unto Abraham. And we have also in it the promise of land,—land here upon this earth, that is to be inherited by him and his seed, but no mention of his ever going off this earth to the Elysian Fields of the gods of paganism, for it is worthy of mention that it is singular that while God showed him a ladder, the top of which reached up into Heaven, the Elysian Fields where the good people were said to go after death, that God did not tell him that he should go up that ladder, into the Elysium or Heaven of his ancestors, if he ever expected to take the patriarch there!

I will now give the second gospel sermon preached into Jacob.

"And God appeared unto Jacob again, when he came out of Padan-aram, and said, thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall thy name be called, and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."—Gen. 35: 9-12.

(TO BE CONTINUED.)

#### Letter from Cardiff.

DEAR BRO. KELLS.—I safely received the copies of the NAZARENE MESSENGER you sent. Thanks for the same, they come in useful to send to an enquiring friend at a distance. I herein enclose an order for the sum of 4s., which will

be a small contribution to assist you to continue the N. M. I am already a subscriber to the same receiving it each month from Bro T. H. Phelps. There has been a decided improvement in the Magazine since the February number was published, and we hope the size of it will be increased next year, if the Lord tarrys.

There has been no increase in our number here yet, but several here, and elsewhere are interested in the truth concerning Jesus the Christ, etc. Whether they will accept the whole "Truth as it is in Jesus," or not, remains to be seen. Nearly all the interested parties are Christadelphians, who are much nearer to "The Faith," than any of the other sects we are acquainted with. We meet together every Sunday for the purpose of partaking of the "Lord's Supper," at Bro. Lawrence's house, 77 Carlisle St., Roath (Cardiff) at 6 p. m. All that we few brethren can do at present for the "defence of the gospel" is to work in a quiet and humble way among those whom we know in this town and elsewhere. To obtain a suitable meeting room in town is a difficult matter, and would involve us in great expense, as rents are very high here, besides we labor under the disadvantage of having no good public speakers at present. To publicly proclaim the whole Truth and Counsel of God in these days requires no small amount of moral courage and ability; for our hand is against every man's hand and vice versa. Oh may the glad day soon dawn when "the Sun of Righteousness shall arise" to learn all the inhabitants

of the earth truth and righteousness, and afterwards to fill the earth with "the glory of Jehovah as the waters cover the sea." Apart from the study of the prophetic numbers in Daniel, add the Apocalypse, it is evident to "the wise" that the Lord is at hand. "He that shall come, will come," soon. At the request of the brethren, I have enclosed for your perusal, a letter I lately received from a Christadelphian, and my reply to the same. If there is anything in either (or both) of interest to your readers, you may use your discretion in printing the same in the MESSENGER. I remain yours in Christ Jesus.

C. SYMONDS.

34 Stuart St., Bute Docks, Cardiff.

NOTE—We would gladly publish the correspondence above referred to, as there is much matter in it of vital importance to our readers at this critical period of our history, but our space will not permit. See Special Notice.

A Jerusalem correspondent writes that the Holy City is fast again becoming the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000. Recent Russian prosecutions have led thousands to make their homes there, and although the Turkish Government forbids all Jews who are not residents of Jerusalem to remain longer than thirty days, yet a judicious application of bribes enables them to stay there as long as they please without molestation. Wealthy Jews have built hospitals and founded homes, and many of the refugees who are poor live from the charity of their brethren.

## The Nazarene Messenger.

### PUBLISHER'S NOTES.

SPECIAL NOTICE—In reply to queries as to the prospect of the continuance of the NAZARENE MESSENGER. We desire to say that unless more of the necessary means to meet the cost of printing, postage, etc., can be secured, that it cannot be continued by us beyond the present volume. The expense this year will be in the vicinity of one hundred dollars. Of this sum over sixty dollars has already been received. We expect that a number more to whom the MESSENGER has been sent since the initial number will yet remit the subscription price, and that a few more subscribers will yet be obtained, and thus lessen the deficiency, but some will probably not respond at all. Some have done well and given much encouragement; others as yet have done nothing. It seems strange that people who profess to be seekers after truth would allow the paper to visit them, month after month, without notifying the publisher whether or not they wish it continued. It only costs one cent to return the paper or a post card. To those who cannot pay, but wish the paper, it of course goes free, but we think there are very few of this class. We have, chiefly at the request of Bro. Lyon, sent the MESSENGER to a number of persons, from whom we have had no response, and are therefore uncertain as to what they intend to do. From all those we desire to hear at once. It will wholly depend, so far as

we are concerned, on the amount of support promised between now and the middle of December, whether the MESSENGER will be continued or not. We are still willing to continue the publication, if the running expenses are met, otherwise it must discontinue. We are pleased, however, to say that the prospect of support is much brighter than at the beginning of the year, and with a united effort on the part of all and a little liberality on the part of some, the publication could be continued, and its size increased to 16 or 20 pages, without any increase in the subscription price. If any of the brethren desire to assume the responsibility of editing and publishing the magazine, we will willingly transfer our interest in the same, and do what we can to assist in its support, as we are anxious to see it continued. Let us hear from all as soon as possible. We intend to close the volume with the year, and to make the December number a double one. Back numbers can be supplied to new subscribers.

Our attention has been called to a glaring error in the article on "Our Faith," in the August issue, at the bottom of the left hand column, page 79. It should read "the Kings of Israel inherited through the male and *not* the female line." By omitting "not the," quite altered the sense of the passage. There are also a number of errors in the spelling and punctuation, which so far, we have tried in vain to have remedied.

### INTELLIGENCE.

NIAGARA—Sister Lyon writes to explain that Bro. Lyon was hurt, not by falling off a chair, but by attempting to sit down in a place where he had been accustomed to find a chair. His sight being dim and the room darkened, he did not notice that the chair had

been removed. Sister Lyon also informs us that Bro. Lyon had gone to Buffalo where he then was under the care of a physician, having had an operation performed on one of his eyes, for the purpose of removing a cataract, that being the cause of his defect of sight. It is sincerely to be hoped that this treatment will have the desired effect, and that our esteemed Bro. will be again enabled to enjoy the pleasures of reading, and writing from which he has for some time been debarred.

TORONTO—On the 19th of September, in company with our eldest son, we visited this city, and remained over two nights at the pilgrim's home of Bro. James Skinner and his Sister-wife. Here also we had a pleasure of meeting with Brother and sister Adison Norman, t.ey, with Brother and Sister Skinner, being among those who have been making progress in the knowledge of the truth, since the early advent movement. Here also we met with Brother Joel Evaston and his Sister-wife, who lately came from the Christadelphian ecclesia of Birmingham, England. From what we have seen of these friends we have every reason to believe that they will cause the gospel light to shine in dark places. There are a number of other persons in this city who have felt the Christadelphian ban of excommunication, but who have not yet decided to become Disciples of the lowly Nazarene. The Brethren have not yet decided on renting a hall for public meetings, but in the meantime they assemble once each Sunday at the residence of Bro. Skinner, 52 William street. While here we learned that R. Roberts of the *Christadelphian*, had lately visited and given some lectures in the city, but failed to still the troubled waters in which the different crafts of his denomination have for years been tossed; and which can only

be calmed by throwing to the winds and waves the dogmas of the apostacy, and accepting the pure and simple faith of the early Nazarenes. On this occasion we also visited and spent some hours examining the various productions of nature and art, at the Exhibition grounds, the University Museum and the Normal School. At the latter place we noticed a fac-simile of the Moabite stone, a translation of which we pur- pose to reproduce. We also visited some large oological collections and the second hand bookstore of J. Britnell, from whom we have obtained some rare and valuable books.

CHELLENHAM — Writing from this place under date of September 25, Bro. Phelps says: "We are going on quietly here in Cheltenham. We hold our meetings every Sunday for the pro- clamiation of the gospel and eternal life through Christ.... Bro. Lawrence, of London is better; I heard from him a short time ago. He was out of the infirm- ery; but he is still very weak; he suffers from asthma, and is unable to do much. The Brethren at Hull are well, or were a short time ago. I have not heard from Blackpool just lately. The Car- diff brethren are well. I was with them a week this month, but Bro. Symonds had written to you, so it is un- necessary for me to say more. They are men of the right stamp and stand firm, although they meet with much opposition and abuse.... But the day will come when the disciple will re- ceive his reward for fidelity to the Master. I inclose an article for the N. M. from Bro. Bloodworth, of London. Bro. Dealtry is away from home. He has lectured at Hastings, and is now in London, where he will (D. V.) again give forth the clear sound of truth. He keeps fairly well. All the brethren send greeting. Yours in hope of Israel.  
T. H. PHELPS.

# The Nazarene Messenger,

THE NAZARENE MESSENGER is a 12 page Monthly Magazine, devoted to an exposition and defence of the things concerning the Kingdom of God, and the name, nature and mission of Jesus of Nazareth, in harmony with the teachings of Moses and the Prophets, Jesus and his Apostles, and as still continued during the early centuries by the people called Nazarenes, but mis-called Ebionites by the Catholic apostacy, and now being revived by "The Disciples of Jesus of Nazareth," with some biographical account of those who have taken a leading part in defending "the faith" against the early apostacy, and its revival and progress in Britain and America. Price, \$1.00 per volume of 12 numbers

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### CANADA :

WM. L. KELLS, Listowel, Ontario, Canada.

### LETTERS.

List of letters received since Sept. issue Mrs. R. V. Lyon (2), W. O. Emerson, E. C. Lavis (2) M. I. Lewis, Chas. Symonds, T. H. Phelps, R. V. Lyon, A. J. Davis, J. Cummings.

### REMITTANCES.

Addison Norman	\$1.00
Charles Symonds	1.00
Wm. McConnachie	1.00
Previously acknowledged	61.35
Total to Oct. 15th.	\$63.35

### MEETINGS.

Meetings are held in the Lecture Room, St. George's Place, Cheltenham, England, every Sunday Morning at 11 for fellowship and worship. In the evening at 6.30 the interested seeker after truth is invited to listen to an exposition of Bible subjects. Wednesday evening at 8 o'clock, for Bible Reading and enquiry.

Meetings are held every Sunday afternoon, at 3 o'clock, in Fraternity Hall, corner of Main and Ferry streets, Black Rock, Buffalo, N. Y. Object—To preach the gospel taught by Christ and his apostles. All welcome. Seats free.